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LINGUOPRAGMATIC ANALYSIS OF PHRASEOLOGICAL UNITS AND IDIOMS RELATING TO THE CONCEPT OF HOSPITALITY IN ENGLISH AND UZBEK

INGLIZ VA O‘ZBEK TILLARIDA MEHMONDO‘STLIK KONSEPTIGA OID FRAZEOLOGIK BIRLIKLAR VA IDIOMALARNING LINGVOPRAGMATIK TAHLILI

ЛИНГВОПРАГМАТИЧЕСКИЙ АНАЛИЗ ФРАЗЕОЛОГИЗМОВ И ИДИОМ, ОТНОСЯЩИХСЯ К ПОНЯТИЮ ГОСТЕПРИИМСТВО НА АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

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Abstract

Hospitality constitutes a core cultural value that exhibits substantial variation across different societies. This study offers a comparative analysis of hospitality-related expressions in English and Uzbek, illustrating how linguistic manifestations of hospitality reflect distinct cultural paradigms. In Uzbek culture, hospitality is regarded as a sacred obligation, with a rich array of idiomatic expressions and proverbs emphasizing the honored status of guests. Adopting a comparative linguopragmatic framework, the research examines phraseological units associated with hospitality in both languages, uncovering critical differences in their expressive forms and underlying cultural meanings. In English, hospitality expressions typically strive to foster an informal and relaxed atmosphere for guests while simultaneously minimizing the host's obligations. In contrast, Uzbek expressions tend to be marked by a high degree of formality, emotional expressiveness, and explicit recognition of the guest's elevated status—features characteristic of high-context communicative cultures. The findings suggest that in Uzbek, hospitality is deeply interwoven into the linguistic system and enjoys more explicit and elaborate representation compared to English, where it is less overtly encoded. By highlighting these divergences, the study underscores the importance of cultural sensitivity in intercultural communication, where misinterpretations may arise due to contrasting pragmatic conventions. Ultimately, the research contributes to the broader discourse on linguistic relativity within pragmatics, demonstrating how language shapes social behavior and mediates the cultural conceptualization of hospitality.

Annotatsiya

Mehmondo‘stlik jamiyatlarda sezilarli darajada farqlanadigan asosiy madaniy qadriyatlardan biridir. Ushbu tadqiqot ingliz va o‘zbek tillaridagi mehmondo‘stlikka oid iboralarni qiyosiy tahlil qilish orqali mehmondo‘stlikning til vositalarida qanday namoyon bo‘lishi va bu jarayonning turli madaniy paradigmalarni qanday aks ettirishini ko‘rsatadi. O‘zbek madaniyatida mehmondo‘stlik muqaddas burch sifatida qaraladi hamda ko‘plab ibora va maqollarda mehmonning yuksak maqomi ta’kidlanadi. Tadqiqotda ingliz va o‘zbek tillarida mehmondo‘stlik bilan bog‘liq frazeologik birliklar qiyosiy lingvopragmatik yondashuv asosida o‘rganilib, ularning ifoda shakllari va madaniy ma’nolaridagi muhim farqlar aniqlanadi. Ingliz tilidagi iboralar, odatda, mehmon uchun norasmiy va qulay muhit yaratishga qaratilgan bo‘lib, shu bilan birga mezbonning majburiyatlarini kamaytirishga intiladi. Aksincha, o‘zbek tilidagi iboralar rasmiylik, hissiy ifodalilik va mehmonning maqomini ochiq e’tirof etish bilan ajralib turadi — bu esa yuqori kontekstli muloqot madaniyatiga xos xususiyatdir. Tadqiqot natijalari shuni ko‘rsatadiki, o‘zbek tilida mehmondo‘stlik qadriyati lingvistik tizimga chuqur singgan bo‘lib, ingliz tiliga nisbatan ancha ochiq va batafsil ifodalanadi. Ushbu farqlarni yoritish madaniyatlararo muloqotda madaniy sezgirlik zarurligini ta’kidlaydi, chunki noto‘g‘ri talqinlar turli pragmatik konventsiyalar tafovutidan kelib chiqishi mumkin. Umuman olganda, tadqiqot pragmatikada lingvistik nisbiylik masalasiga hissa qo‘shib, tilning ijtimoiy xulq-atvor va madaniy qadriyatlarni shakllantirishdagi rolini yoritadi.

Аннотация

Гостеприимство является одной из ключевых культурных ценностей, проявляющей значительные различия в различных обществах. Данное исследование представляет собой сравнительный анализ языковых средств выражения гостеприимства в английском и узбекском языках, демонстрируя, как лингвистические проявления гостеприимства отражают различные культурные парадигмы. В узбекской культуре гостеприимство воспринимается как священный долг и находит выражение в большом числе устойчивых выражений и пословиц, подчёркивающих высокий статус гостя. Исследование выполнено в русле сравнительно-лингвопрагматического подхода и направлено на выявление существенных различий в формах выражения и культурных значениях данного феномена в двух языках. В английских выражениях, связанных с приёмом гостей, акцент обычно делается на создание неформальной и комфортной атмосферы, при этом обязанности принимающей стороны стремятся минимизировать. В противоположность этому, узбекские выражения отличаются большей степенью формальности, эмоциональной насыщенности и открытым признанием почётного статуса гостя, что характерно для культур с высоким контекстом коммуникации.

Результаты исследования показывают, что в узбекской культуре концепт гостеприимства глубоко интегрирован в языковую систему и получает более явное и развернутое выражение по сравнению с английским языком, где он зафиксирован менее явно. Подчёркивание этих различий свидетельствует о важности культурной чувствительности в межкультурной коммуникации, так как игнорирование подобных различий может привести к искажениям смысла. В целом, работа вносит вклад в развитие теории лингвистического релятивизма в прагматике, демонстрируя, как язык формирует социальное поведение и определяет культурное осмысление феномена гостеприимства.

Kalit so'zlar: *madaniy mafkuralar, mehmondo'stlik, frazeologik birliklar, haqiqiy mehmondo'stlik ssenariylari, madaniyatlararo taqqoslash, kulgili maqollar, iboralar korpusi, sharafli va oilaviy til, madaniy shok, mehmon, mezbon*

Key words: *cultural ideologies, hospitality, phraseological units, real hospitality scenarios, cross-cultural comparison, humorous proverbs, corpus of idioms, honorific and familial language, culture shock, guest, host*

Ключевые слова: *культурные идеологии, гостеприимство, фразеологизмы, сценарии реального гостеприимства, межкультурное сравнение, смешные пословицы, корпус идиом, почётный и семейный язык, культурный шок, гость, хозяин*

INTRODUCTION

Hospitality – the practice of welcoming and generously hosting guests – is a core cultural value in many societies. From a cultural-linguistic standpoint, hospitality encompasses not only behaviors but also the language used to invite, include, and honor guests. In linguistics, this concept is reflected in phraseological units (fixed expressions, idioms, proverbs) that encode a culture's attitudes toward guests and hosting. By examining such expressions, one gains insight into the underlying cultural values and communication norms of a speech community. In Uzbek culture, hospitality is considered almost sacred – *any guest is a blessing* – and the language is rich with idioms and proverbs emphasizing the esteemed status of guests. For example, an Uzbek proverb states *"Mehmon – otangday ulug',"* meaning "A guest is as sacred as your father," underscoring that a guest must be treated with the highest respect. In contrast, while English also values hospitality, it relies on a smaller set of idioms to convey welcoming and polite behavior. English idioms such as *"Make yourself at home"* or *"Be my guest"* invite the guest to relax and feel comfortable, reflecting a focus on the guest's comfort and autonomy. Notably, English has even developed humorous proverbs about the limits of hospitality – Benjamin Franklin's famous adage, *"Fish and visitors stink after three days,"* wryly suggests that the warmth of a welcome has an expiration date. This contrast hints at deeper cross-cultural differences: Uzbek proverbs invariably glorify and prolong hospitality, whereas English sayings may playfully acknowledge boundaries.

Given these observations, a systematic comparative study is warranted. This article employs a linguopragmatic analysis of hospitality-related phraseological units in English and Uzbek. We seek to define the concept of hospitality in each culture's terms, catalog and examine idioms and proverbs expressing hospitality, and analyze their pragmatic functions – how they are used to achieve social goals like politeness and rapport. By comparing the two languages, we can identify similarities (e.g. common themes of generosity or warmth) and differences (e.g. how effusively hospitality is expressed, or how long it is expected to last) in the linguistic manifestation of hospitality. Understanding these nuances has practical implications for cross-cultural communication and translation, as what is unsaid but implied in one culture may be explicitly verbalized in another. In the following, we outline our methods for data collection and analysis, present the key findings (idioms and their uses), and discuss what these reveal about cultural values and politeness strategies in English and Uzbek.

METHODS

This study adopted a comparative linguopragmatic approach to identify and analyze hospitality-related phraseological units in English and Uzbek. The analysis proceeded in several steps. First, we collected a corpus of idioms, fixed phrases, and proverbs in both languages that relate to the concept of hospitality. For English, sources included idiom dictionaries and usage examples in literature and spoken discourse (e.g. phrases like "make yourself at home" and "roll out the red carpet"). For Uzbek, we consulted bilingual phraseological dictionaries, scholarly compilations of Uzbek proverbs, and ethnographic literature documenting Uzbek speech etiquette. Special attention was given to expressions used in real hospitality scenarios – such as when welcoming a guest, offering food, or showing regard – as well as sayings that describe the role or effect of guests (e.g. blessings associated with guests in Uzbek culture).

Second, each expression was analyzed for its literal meaning, figurative meaning, and pragmatic function. We employed standard methods of phraseological analysis and pragmatics: examining dictionary definitions, contextual usage, and the socio-cultural connotations of each phrase. For example, we looked at how *"Be my guest"* is used to give permission politely, or how Uzbek proverbs are cited to teach or reinforce norms of hospitality. We also considered the speech act each idiom performs – whether it is an invitation, an offer, a reassurance, a compliment, or a general statement of principle – and what politeness strategy (in terms of face-saving) it embodies. The analysis drew on pragmatics theory, including Brown and Levinson's politeness framework, to distinguish expressions that attend to the guest's "positive face" (need to feel welcomed and valued) versus "negative face" (need not to be imposed upon).

Third, we conducted a cross-cultural comparison. We noted the frequency and contexts in which these idioms appear in each culture (e.g. everyday conversation vs. folklore), and how directly or indirectly they convey hospitality. We also identified any gaps or untranslatable nuances – for instance, concepts that exist in Uzbek idioms but not in English, and vice versa. In some cases, translations or equivalent phrases were considered. Our comparative analysis was qualitative, but we additionally noted relative frequencies where reported by other studies or corpora. For instance, prior research has observed that Uzbek has a *higher density of hospitality-related proverbs* than English, a claim we evaluate through our collected examples.

Throughout the analysis, we triangulated findings with scholarly sources on linguocultural concepts and pragmatics. Relevant literature on English–Uzbek cultural linguistics and phraseology was reviewed to support interpretations of examples. By combining data-driven examination of phrases with insights from previous studies, the methodology ensured a culturally informed and nuanced understanding of how hospitality is encoded and used in each language.

Results

English Hospitality Idioms and Their Pragmatics

In English, hospitality is typically expressed through a handful of polite idioms and set phrases that hosts use to make guests feel welcome. These idioms often function as friendly directives or invitations in everyday discourse. Key examples include:

1. "Make yourself at home." This common phrase is used by a host to invite the guest to relax and behave as if they were in their own home. For instance, if a friend arrives at an English home, the host might say: *"Please come in and make yourself at home – can I get you something to drink?"* Pragmatically, *"make yourself at home"* is a *positive politeness strategy*: it minimizes social distance and implies trust, signaling to the guest that they don't need to stand on ceremony. It addresses the guest's comfort directly, encouraging them to sit anywhere, help themselves, and feel at ease.

2. "Be my guest." This idiom is a polite formula granting permission or offering encouragement to proceed. Literally it sounds like an invitation to *be* a guest, but functionally it means *"go ahead; you are welcome to do so."* For example, if a visitor asks *"May I use your phone?"*, the host can reply *"Be my guest."* The phrase carries a tone of generosity, effectively saying *"feel free, you're not inconveniencing me."* In pragmatics, *"be my guest"* mitigates the guest's possible reluctance (their negative face concern about imposing) by explicitly giving consent in a friendly way. However, context and tone are important – said warmly it conveys genuine welcome, whereas in rare cases it could be used sarcastically to indicate reluctant allowance.

3. "Help yourself." This idiom encourages a guest to take something (often food or drink) freely. It is commonly used when offering refreshments: *"There are snacks on the table – help yourself."* As a bare imperative, *"Help yourself"* might seem direct, but it is a conventionalized polite offer in English. It serves as an invitation that actually lessens pressure on the host-guest interaction: the guest is given autonomy to choose what they want, when they want, without having to ask each time. Linguopragmatically, it's another positive politeness device that also attends to negative face – the host steps back and lets the guest act of their own accord, implying trust and comfort.

4. "Feel free (to X)." Similarly, *"feel free"* is used to let the guest know they can behave freely: *"Feel free to grab any books from the shelf."* It conveys that the guest shouldn't hesitate – a

direct invitation to act that actually softens any potential awkwardness by explicitly removing constraints (here again we see positive politeness at work, reassuring the guest).

5. “Welcome with open arms.” To *welcome someone with open arms* means to receive them very warmly and eagerly. This idiom paints a vivid image of arms held wide for an embrace. For example: *“When I arrived at my host family’s home, they welcomed me with open arms.”* The phrase is often used narratively or descriptively rather than as a direct address to the guest. It highlights enthusiasm in hospitality – the hosts’ delight at the guest’s arrival. Culturally, it emphasizes cordiality and *open-heartedness* in the English-speaking context.

6. “Roll out the red carpet.” This phrase originates from the literal red carpets used to honor VIP guests. In everyday usage, *“roll out the red carpet”* means to give an especially grand or VIP treatment to someone. For instance: *“When my relatives visited, my parents rolled out the red carpet for them.”* As an idiom, it implies going above and beyond in hospitality (lavish meals, special attention). Its pragmatic function is often descriptive or hyperbolic; a host wouldn’t say *“I roll out the red carpet for you”* to the guest, but a third party might comment that someone was *“treated like royalty.”* This reflects that in English, *extreme hospitality* is notable enough to be idiomatized (often with a tinge of humor or admiration).

7. “Mi casa es su casa.” This Spanish phrase meaning “My house is your house” is sometimes used in English colloquially to express hospitality. While not originally English, it has been borrowed into informal usage. A host might say it jokingly to emphasize that the guest should make use of the home as if it were their own. Its existence in English conversation underscores a universal idea – effectively equivalent to *“make yourself at home”* – that transcends languages.

In general, these English expressions promote an inviting atmosphere. They are short, idiomatic cues that the host is being *gracious, friendly, and unreserved*. Notably, most of them are used *directly in conversation to the guest*. They often appear at the moment of welcoming (*“Welcome! Make yourself at home.”*), when offering something (*“Have a cookie, please help yourself.”*), or when giving permission (*“Oh, you’d like to see the garden? Be my guest.”*). They tend to be informal or semi-formal; in very formal settings, one might use more elaborate polite wording, but in everyday hospitality scenarios these idioms are staples of polite speech.

Finally, while English culture certainly values being a good host, it also pragmatically acknowledges the limits of hospitality in ways that Uzbek does not. Apart from Franklin’s proverb about “fish and visitors”, English speakers might say a guest has “outstayed their welcome” if they linger too long – an expression that tacitly marks the boundary of hospitable patience. Such idioms hint that English hospitality, influenced by cultural norms of personal space and independence, balances warmth with a subtle expectation of reciprocal respect for the host’s time and home. This stands in contrast to Uzbek norms (as we will see) where turning away a guest or showing impatience is strongly discouraged.

Overall, English hospitality idioms focus on *making the guest comfortable (physically and psychologically)* and *downplaying the burden* on the host. They fulfill pragmatic functions of inviting, permitting, and comforting the guest, aligning with Anglo-American politeness conventions of friendliness and casual generosity.

Uzbek Hospitality Idioms, Proverbs, and Norms

The Uzbek language contains a rich repertoire of idioms and especially proverbs related to hospitality, reflecting the central place of hospitality in Uzbek culture. Many of these expressions are ingrained in folklore and daily etiquette, serving both as pragmatic tools (things hosts say or do in the moment) and as cultural maxims that guide behavior. The consistent theme is that a guest is a gift from God and must be treated with utmost honor and kindness. Key Uzbek phraseological units include:

“Mehmon – otangdan ulug‘.” Literally, “A guest is greater than your father.” This striking proverb elevates the guest above one’s own parent in terms of respect owed. Pragmatically, Uzbeks invoke this saying to remind each other that *hospitality is a sacred duty*. It encapsulates the cultural mandate that no effort or sacrifice is too great for a guest. For example, an Uzbek host family might cite *“mehmon otangdan ulug‘”* when explaining why they went to extraordinary lengths to host someone. The proverb isn’t usually said *to* the guest, but it operates in the background as a principle – its influence can be seen in the deferential language and acts of the host. It also serves

a didactic function: parents teach children through such sayings that guests come first. The semantic force here is one of reverence – a guest in your home is quasi-familial, to be honored as you would honor your elders.

"Mehmon kelgan uyining chirog'i ravshan yonadi." "The house where a guest has come, its lamp burns bright." This proverb (and similar variants) metaphorically suggests that a guest brings light, joy, and fortune to the home. In other words, *guests illuminate the household*. Pragmatically, this expression conveys a positive attitude toward having visitors – it's common for Uzbeks to say this to each other to express that *having guests is a happy occasion*. If someone remarks that a house is lively or blessed, another might reply with this proverb to credit the presence of guests for that happiness. The cultural notion of *"baraka"* (blessing or divine abundance) is closely tied to this: indeed, another saying goes *"Mehmon kelgan uydan baraka arimaydi,"* meaning "The home that receives a guest will never be devoid of blessing". This reflects a belief that hospitality invites divine favor, and it reinforces extremely positive pragmatic framing: a host will never complain about inconvenience; instead, they express gratitude for the guest's visit, as it figuratively brightens their home.

"Osh – mehmon bilan shirin." "Pilav (meal) is delicious with a guest." Pilav (*osh*), the Uzbek national dish, is often symbolically associated with hospitality. This proverb means that food tastes better when shared with guests. It highlights hospitality as a source of enjoyment for the host: not only does the guest benefit, but the host's own meal is sweeter for having company. In pragmatic terms, an Uzbek host might use this phrase during a meal to encourage a guest: *"Eat, please! Osh mehmon bilan shirin – it's tastier when you're here."* It signals genuine delight in feeding the guest, thereby making the guest feel valued rather than burdensome.

"Qo'noqqa osh ber, otiga yem." "For the overnight guest, serve pilaf, and give feed for his horse." This is a traditional saying advising hosts to care for every need of the guest. In historical context, a traveler's horse was their transportation – so the proverb insists that a good host not only feeds the guest but also tends to the guest's animal. Pragmatically, it underlines thoroughness in hospitality. While modern urban hosts may not contend with horses, the spirit persists: a host should think of *everything* – where the guest will sleep, how they will travel onward, etc. It's an idiomatic way of saying *"spare no effort to accommodate your guest."*

"Mehmonning oldida mushugingni 'pisht' deme." "Don't say 'shoo' to your cat in the presence of your guest." This colorful proverb instructs hosts to avoid even minor displays of annoyance or stinginess in front of guests. Essentially, one should not scold a cat or chase it away (a trivial act) while a guest is watching, because it could signal a *lack of graciousness*. Pragmatically, Uzbeks use this saying to emphasize extreme hospitality etiquette: the host must maintain a pleasant, generous demeanor at all times during the visit. Even if the cat is sneaking food, the host would gently tolerate it rather than create an uncomfortable scene. Similarly, related admonitions say *"Mehmonning itini 'tur' dema,"* meaning "Don't tell your guest's dog to 'go away'," reinforcing that *anything associated with the guest is to be treated kindly*. The broader pragmatic function is to enforce politeness and patience: no shouting, no scolding, no signs of impatience until the guest departs. These idioms function as social norms encapsulated in folk wisdom, guiding hosts to uphold the guest's honor and comfort above all.

Expressions used in practice: In addition to proverbs, Uzbek hosts use various formulaic polite expressions when interacting with guests. For example, to welcome someone, an Uzbek host will say *"Xush kelibsiz"* ("Welcome"), often following up with respectful address terms and wishes (such as *"marhamat"* – "please come in"). During a meal, it is typical for the host to repeatedly encourage the guest: *"Oling, oling, tortinmang!"* meaning "Please take (more), take (more), don't be shy!". This verbal insistence is a key pragmatic aspect of Uzbek hospitality. A guest who says *"I'm fine, thank you"* will still be urged multiple times to have another helping. Such behavior aligns with the cultural script that a guest will politely refuse out of modesty, and a good host must graciously insist. Linguistically, these are not idioms in the figurative sense, but rather routine expressions that carry pragmatic force. They illustrate positive politeness to an extreme – the host shows care by attending to the guest's appetite incessantly. An anthropological account by Zanca humorously describes this as the *"Take! Take! Take!"* approach, where *hosts urge guests to eat as much as humanly possible*. The host might say phrases like *"Yana oling"* ("Take

more") or *"Pilafni maza qiling"* ("Enjoy the pilaf") with each utterance being an offer that's hard to refuse. The function here is both to nourish and to communicate *affection and concern* – piling a guest's plate high is a nonverbal idiom of hospitality in itself, but it's accompanied by these verbal encouragers.

Honorific and familial language: Uzbek hospitality speech often employs kinship terms and honorifics as part of politeness. For instance, a guest might be addressed respectfully as *aka* (older brother), *opa* (sister), or *jojongiz* (dear sir/ma'am) even if not related – a linguistic inclusion of the guest into the "family". There is also a charming custom: if a guest arrives unexpectedly at mealtime, Uzbek hosts have a saying *"Mehmon kelganda ..." along the lines of *"A good guest comes at mealtime."* Rather than seeing it as an inconvenience, this expression implies *it's fortuitous and welcome that you came just now!* One source notes that a humorous phrase used is calling the guest *"qaynonaingizning erkatoyi"* ("mother-in-law's pet") if they appear at dinner – essentially teasing that the timing is perfect and *they are as welcome as a beloved family member at the table*. This usage exemplifies positive politeness: it flatters the guest and eases any embarrassment they might have for arriving unannounced or at a busy time.

Collectively, these idioms and expressions reveal that Uzbek hospitality is a highly ritualized and enthusiastic communicative practice. Proverbs are frequently referenced in conversation, media, and literature to praise hospitable people or to remind those who falter in generosity. In practical hosting scenarios, the language is saturated with polite offers, blessings, and even playful chiding if the guest refuses (e.g., *"Why aren't you eating? Are you on a diet?"* said in good humor to prompt indulgence). The pragmatic goals are clear: *make the guest feel honored, comfortable, and reluctant to leave because of the warmth they experience*. An Uzbek saying encapsulates this intention: *"Mehmon ko'rki – dasturxon,"* meaning "The adornment of the guest is the spread of food on the table". In other words, the host's lavish table is what makes the guest shine – thus the host takes pride in over-providing. Another proverb advises *"Mehmon kelsa pastga tush, palov bermoq ahdga tush,"* roughly "When a guest comes, go down to the cellar and resolve to cook pilaf", implying that one should immediately plan a feast. All these linguistic cues serve the pragmatic function of maximizing the guest's positive face: they feel treasured, not troublesome.

It is also noteworthy that Uzbek has far more idiomatic expressions for hospitality than English does. Our findings support prior observations that Uzbek linguaculture dedicates many proverbials to this concept, whereas English has relatively few direct equivalents. During the Soviet and post-Soviet periods, scholars catalogued dozens of Uzbek hospitality proverbs, many without any English analog. When translation is needed, English must often borrow or calque expressions from other languages (for example, translating Uzbek or Russian sayings, or using international proverbs) to convey the same ethos. This disparity in quantity suggests that hospitality is a more explicitly emphasized cultural script in Uzbek. English speakers certainly practice hospitality, but it may not be as proverbial – it is expressed through general politeness and a few idioms, rather than a deep well of folk sayings.

To illustrate, there is no native English proverb equivalent to *"Mehmon – otangdan ulug'".*The nearest concept in Western tradition might be the idea of *"guest as God's gift"* found in some European cultures (e.g., the Polish proverb *"Gość w dom, Bóg w dom,"* "Guest in the house, God in the house"), but English has no widely quoted saying of that nature. Instead, English culture has valued hospitality in practice while culturally also valorizing the guest's independence and the host's privacy. The one English proverb we mentioned – "Guests, like fish, begin to smell after three days" – humorously violates the Uzbek principle that a guest should never be openly regarded as a burden. In fact, Uzbeks pride themselves that their language *lacks* such proverbs that discourage hosting. An Uzbek host would rarely voice anything to suggest a guest overstaying; to do so would be seen as ungenerous or shameful. Instead, Uzbeks often say *"Mehmon navozi – uch kun"* (the honor of a guest is [at least] three days), implying one should care for a guest generously for several days without hesitation – essentially the opposite of Franklin's joke.

Cross-Cultural Comparison of Usage and Frequency

Comparing the English and Uzbek expressions above, several cross-cultural similarities and differences emerge:

Core Hospitality Values: Both cultures' idioms reflect a *desire to make the guest comfortable and welcome*. The fundamental concept of offering one's home and food is present in both. For example, English "make yourself at home" and Uzbek *"O'zingizni uyingizdagidek his qiling"* (literally the Uzbek translation, "feel yourself as if at your home") convey the same intent, showing a conceptual overlap in what hospitable behavior means. In both languages, inviting someone to partake freely (English "help yourself," Uzbek *"marhamat, oling"*) is key. This indicates a universal pragmatic function of hospitality language: to remove barriers and indicate generosity.

Degree of Enthusiasm and Formality: Uzbek hospitality expressions are generally *more effusive and formal* than English ones. Uzbek hosts often heap honorifics and blessings in their language toward a guest, reflecting a culturally high-context form of politeness. English tends to use friendly-but-casual phrases ("Sit anywhere, feel free to…") to avoid formality and put the guest at ease. Uzbek idioms and proverbs position the guest almost on a pedestal (e.g. sacred, bringing light); English idioms, while warm, treat the guest more as an equal or friend ("welcome *to* the club" even being used in some contexts, though that's a different nuance). There is a cultural restraint in English hospitality, noted by researchers: English norms emphasize not *overwhelming* the guest and adhering to politeness without extravagance. Indeed, English national character is often described as valuing *reserve and proper etiquette* when hosting, whereas Uzbek culture encourages *openly exuberant hosting* (cordiality, spontaneity, even *ritualized "over-feeding"* as Zanca described). The result is that an English guest might feel they should *"help themselves"* quietly, while an Uzbek guest would expect the host to actively serve them and insist.

Politeness Strategies: Both cultures utilize positive politeness in hospitality, but manifested differently. English hospitality talk often tries to *downplay the imposition on the host* ("No trouble at all, please help yourself") and to make the setting informal (reducing social distance). Uzbek hospitality talk, in contrast, *amplifies the host's willingness* – the host overtly performs effort and generosity (laying out a large spread, using honorifics) to raise the guest's status. This is also positive politeness – showing approval and liking of the guest – but done through *hyperbole and formality*. Negative politeness (attending to not offending or intruding on the guest's autonomy) is less of a focus in Uzbek hospitality; for example, an Uzbek host would rarely say "I hope this isn't inconvenient for you" to a guest, whereas an English host might worry about the guest's comfort or dietary restrictions and apologize for any inconvenience. Instead, the Uzbek host assumes the guest's comfort by vigorously providing everything. In pragmatic terms, an Uzbek host addresses the guest's positive face (the wish to be liked and appreciated) by constant attention, while an English host addresses both positive and negative face (the wish not to be imposed upon) by saying "take whatever you want, whenever you want, no need to ask." Each strategy aligns with broader cultural communication styles: the Uzbek style is *involvement-focused and somewhat hierarchical* (guest is honored, host is obliging), and the English style is *solidarity-focused but egalitarian* (host and guest behave like friends, minimizing hierarchy).

Use of Proverbs vs. Direct Speech: One notable difference is how hospitality idioms are deployed in conversation. In English, the idioms are *directly spoken to the guest* ("Make yourself at home!" – the host says this to the guest on arrival). In Uzbek, many of the idioms (especially proverbs) are *spoken about the situation or quoted in general*, rather than addressed to the guest verbatim. For example, an Uzbek host wouldn't literally tell a guest "you are greater than my father"; instead, that idea influences their behavior. Proverbs like *"mehmon kelsa, palov shart"* ("if a guest comes, pilaf is a must") might be exchanged between family members in the kitchen, or mentioned in retrospect to describe someone's hospitality. On the other hand, certain routines like *"Yana oling, tortinmang"* ("Take more, don't be shy") are directly said to the guest frequently. English hosts also use routines ("Would you like some…?") but English lacks the pithy proverbial instructions that Uzbek has. Thus, in frequency of use, English speakers probably *utter hospitality idioms less often* (since there are fewer of them and they're used at specific moments), whereas Uzbek speakers frequently reference hospitality norms in conversation, either by actually using these set phrases or by culturally-prescribed behaviors accompanied by language.

Frequency and Cultural Salience: Our comparative findings align with existing research that the *concept of "hospitality" is more salient in the Uzbek linguistic worldview* than in the English one. Uzbek has dozens of proverbs and sayings on the topic, and even everyday talk is replete with

hospitable formulae. In contrast, English has perhaps a handful of well-known idioms for hospitality and a few proverbs (some of which are cautionary or humorous). This suggests that historically, offering hospitality is a more prominent cultural script in Central Asia – likely due to factors such as nomadic traditions, the importance of hosting travelers on the Silk Road, and Islamic etiquette which strongly emphasizes generosity to guests. English-speaking cultures have valued hospitality too (for instance, the idea of "Southern hospitality" in the United States refers to an especially welcoming regional culture), but it hasn't produced as many fixed expressions. Instead, hospitality in Anglo culture might be seen as part of general manners or *personal kindness*, rather than a near-sacred obligation. This difference in cultural emphasis is reflected in how richly each language's phraseology documents the concept.

To sum up the results, English and Uzbek both use idiomatic language to facilitate hospitality, but the quantity, intensity, and nuance of these expressions differ significantly. English relies on a minimal set of courteous phrases that invite informality and self-service, aiming to make the guest comfortable without fuss. Uzbek employs numerous proverbs and polite formulas that set a much more ceremonial tone – the guest is overtly venerated, and the host's role is almost ceremonial in providing for the guest. These linguistic differences correspond to each culture's pragmatic style: English hospitality speech exemplifies a *low-context, egalitarian approach*, whereas Uzbek hospitality speech exemplifies a *high-context, deferential approach* steeped in tradition. Yet, at their core, both are driven by the universal human ethic of treating guests well.

Discussion

The analysis of phraseological units related to hospitality in English and Uzbek reveals deep insights into cultural values and communicative etiquette in each society. Here we discuss the implications of the results in terms of linguopragmatics – how language reflects and reinforces social norms – and compare the underlying principles governing hospitality in the two cultures.

Cultural Values and Worldview: The stark contrast between the idioms of English and Uzbek showcases how language encodes what each culture holds important. In Uzbek, the abundance of proverbs (paremiological wealth) about guests points to hospitality being not just etiquette but *a moral virtue and a marker of identity*. Phrases like *"A guest is as sacred as your father"* or *"The guest brings light and blessing to the home"* are laden with cultural ideologies: they equate hosting guests with righteousness, piety, and honor. This aligns with the sociocultural context – for centuries, Central Asians lived in environments where survival could depend on mutual aid and generosity (for example, offering shelter to strangers on long caravan routes). Islam also reinforces hospitality: the notion that *a guest is "God's mercy" or a test of one's generosity* is reflected in Uzbek sayings and the expectation that *hospitality brings spiritual reward (thawab)*. Thus, Uzbek hospitality idioms are not mere niceties; they carry almost *ethical weight*. To use them or live by them is to uphold cultural heritage and personal honor.

In English, the relative sparseness and straightforwardness of hospitality idioms suggests that hospitality, while valued, is seen more as a *social convenience or personal kindness* rather than a pillar of moral identity. Traditional English-speaking societies (especially Anglo-European) historically emphasized *self-reliance and privacy*, which can temper how hospitality is offered. The presence of humorous or negative proverbs about guests implies an acceptance that hospitality has limits and that a balance must be struck between generosity and boundaries. This doesn't mean English hosts are unkind – rather, the language around hospitality frames it as *informal, friendly generosity among equals* more than a sacred duty. Modern English idioms like "make yourself at home" project an easygoing approach, in line with cultures that value making others comfortable without standing on ceremony. The worldview here prioritizes *individual comfort and consent*: note how "feel free" and "help yourself" put the agency in the guest's hands, reflecting a cultural respect for personal autonomy.

Politeness and Pragmatic Function: Both sets of expressions serve politeness functions but through different strategies. Using Brown & Levinson's terminology, Uzbek hospitality talk is a masterclass in positive politeness: it overtly claims common ground and expresses liking for the guest (e.g., using familial terms, overwhelming the guest with care) and even exaggerates interest or approval (e.g., lavish praise of the guest's arrival, hyperbolic idioms). Many Uzbek idioms also perform what might be called *"convivial face-threatening acts"* – for instance, by insisting a guest

eat, a host technically infringes on the guest's freedom (negative face), but this is done in such a culturally expected, warm manner that it is interpreted as kindness. In pragmatic terms, the insistence is a speech act of offering/urging that, within that culture, does not offend but rather reassures the guest that they are truly welcome. The guest, on their side, is expected to exercise polite modesty (another pragmalinguistic aspect: the guest might say *"No, thank you"* initially even if hungry, to not seem greedy, anticipating that the host will insist multiple times). This structured sequence of offer-refusal-insistence is a well-documented pragmatics pattern in many high-context cultures, and Uzbek exemplifies it. The idioms and fixed phrases serve as *signals within this dance*: a host's *"tortinmang, oling"* ("don't be shy, take [more]") is a cue that they genuinely want the guest to continue, whereas an English host might not push further after an initial offer, to respect the guest's first refusal as genuine.

English hospitality idioms mostly align with positive politeness as well, but in a less exuberant way. They create a friendly atmosphere ("at home," "welcome," "with open arms") and often involve what Brown & Levinson call *offer and promise* or *gift-giving strategies* – e.g., "help yourself" offers goods, "be my guest" offers permission (a kind of intangible gift), and "we'll roll out the red carpet" promises high treatment. At the same time, some English expressions also incorporate negative politeness elements – they give the guest an option to act freely without feeling pressure. For instance, "feel free to X" explicitly gives the guest the choice, acknowledging their freedom of action. There is a subtle mitigation of imposition: English hosts might say, "Only if you want, please feel at home," which shows attentiveness to not forcing the guest. This reflects an underlying politeness norm in English to *avoid being too pushy*, which is interestingly opposite to the Uzbek norm that *not pushing enough* might seem uncaring. Both approaches aim to make the guest comfortable, but one by stepping back (English) and the other by stepping forward (Uzbek).

Pragmatic Context and Functionality: The idioms in both languages fulfill several pragmatic functions:

*Welcoming and Invitations: e.g., "Welcome with open arms," "Xush kelibsiz," "Be my guest," "Marhamat kiring" (please come in). These initiate the hospitality event, breaking the ice and setting a warm tone.

*Offering and Feeding: e.g., "Help yourself," "Yana oling" (take more), "Mehmon ko'rki – dasturxon" (the beauty of guest is the food spread). These sustain the hospitality during a visit, ensuring needs are met. They often accompany the act of offering food/drink.

*Reassuring and Complimenting: e.g., "Make yourself at home" (assures the guest they are not intruding), or Uzbek hosts saying a variation of "It's so good you came, our home is honored." Such utterances reduce any awkwardness and make the guest feel valued. Uzbek proverbs about the guest bringing joy can be cited to reassure a guest that *they are doing the host a favor by coming*, not vice versa. This inversion of burden is a critical pragmatic move – the guest is persuaded that their presence is pure benefit, absolving them of guilt for imposing.

*Enforcing Etiquette and Norms: Many Uzbek proverbs act this way for the hosts. They are not said aloud to guests but circulate among hosts to remind them of duties (e.g., don't show irritation, feed the horse, etc.). They function pragmatically as indirect directives to oneself or others in the community about how to behave. In English, because of fewer proverbs, this function is seen more in etiquette books or general maxims ("be generous to your guests"); the language itself has fewer fixed forms for host's self-regulation beyond maybe "hospitality is a two-way street" or "treat your guests like family" (a phrase one sometimes hears).

*Expressing Limits or Termination: Here we see divergence: English has idioms to gently hint or joke about limits ("outstay welcome," the "fish and visitors" proverb), which pragmatically can be used among hosts or even *to* a very close guest in a jocular admonition. Uzbek has virtually none in its idiomatic arsenal; culturally, it would be expressed through non-verbal cues or simply tolerated. In practice, of course, Uzbek hosts also expect guests will leave after a certain duration, but their language avoids framing it negatively. Instead, when a guest departs, Uzbek hosts use polite phrases to invite future visits (e.g., *"Kelib turing"* – "Come again [sometime]"), keeping the tone positive till the end.

Cross-Cultural Communication Implications: Understanding these differences is crucial in cross-cultural settings. Misinterpretations can arise if one applies their own cultural pragmatics to

the other language. For example, an English guest in Uzbekistan might mistakenly take “no, thank you” as a final answer, not realizing they are *expected* to decline a few times; conversely, an Uzbek guest in an English home might wait for the host to insist on offering food and find it odd if the host doesn’t push after the first offer. Each could misconstrue the other’s behavior as lack of hospitality or lack of appetite, when in fact it’s differing politeness conventions. Awareness of idioms and expressions helps: if the English host explicitly says “help yourself” and then doesn’t put food on the guest’s plate, an Uzbek guest should recognize that as the host’s way of being polite, not as indifference. Similarly, an English guest hearing “take more, take more” should recognize the generosity behind the repetition, not feel pressured in a negative way.

From a linguistics perspective, these findings reinforce the idea that language and culture are intertwined in pragmatics. The concept of *hospitality* (often studied in linguocultural research) is a prime example of a cultural schema that manifests in routine language. The English and Uzbek *“hospitality scripts”* are different but share a global intention of fostering goodwill. Anna Wierzbicka’s cultural script theory, for instance, could neatly capture these: a simplified script for English might be, *“When someone comes to your house, it is good if you say: ‘do what you want here’ and don’t force them to do anything they don’t want.”* An Uzbek cultural script might be, *“When someone comes to your house, it is good if you think: ‘this person is like a blessing for me’ and you should do many things to make them feel respected and happy, even if they say “no” at first.”* These underlying scripts generate the specific idiomatic expressions we documented.

Relevant Scholarly Context: The patterns we observed echo findings in cross-cultural pragmatics and sociolinguistics. Studies comparing Slavic or Persian hospitality with English note similar differences – e.g., Polish and Russian have elaborate toasts, insistence, and phrases for guests, whereas English keeps things brief. Our bilingual analysis aligns with Kholmuradova and Sharofova’s (2021) comparative study, which found openness and cordiality to be strongly emphasized in Uzbek phraseology (e.g., idioms meaning “with all one’s heart”) versus a certain reserve and etiquette in English expressions. They highlight that English culture’s restraint is not a lack of warmth but rather a value on secular politeness and not overstepping boundaries. Meanwhile, Uzbek culture’s linguistic exuberance in welcoming stems from a worldview where *every guest is a revered figure* and an opportunity to demonstrate mehmondo‘stlik (hospitality) as a virtue in itself.

Furthermore, this analysis sheds light on how language change and borrowing occur in the semantic field of hospitality. English, for instance, has absorbed foreign expressions like *“mi casa es su casa”* or uses French-derived words like “cordial” (from *corde*, heart) to talk about friendly reception, showing an openness to concepts of hospitality from other cultures. Uzbek, under Soviet influence, likely cross-pollinated with Russian (some Uzbek educated classes might quote the Russian saying “Гость дорог, а непрошенный гость – вдвойне” meaning roughly “A guest is dear, an uninvited guest is twice as dear,” or similar Central Asian regional sayings). However, core Uzbek idioms remained deeply rooted in its own heritage, as evidenced by their presence in old proverbs and even in modern literature.

Limitations and Contextual Factors: It is important to note that within each culture, hospitality language can vary by region, context, and individual. Not all English speakers are reserved (compare a laid-back Australian host with a formal English butler stereotype – both speak “English” but the style differs). Likewise, urban vs. rural Uzbek hospitality might show differences in language use (urbanites may not quote proverbs as often in daily life, but the behavioral script persists). The data here focused on widely recognized idioms and did not account for every sociolect or personal style. However, the idioms and proverbs selected are broadly understood and often function as cultural reference points, even if not everyone actively uses them. For instance, a young Uzbek might not recite *“mehmon kirsa eshikdan, rizq kelar teshikdan”* often, but they know it and subconsciously live by it when hosting. Similarly, an English host might not say “with open arms” aloud, but the imagery of giving someone an “open-armed welcome” exists in the culture and surfaces in writing or speech to describe hospitable acts.

Conclusion and Future Outlook: The linguopragmatic analysis of hospitality expressions in English and Uzbek underscores how language both mirrors and molds cultural attitudes. Idioms and proverbs are not just ornaments of speech; in this domain, they actively guide interpersonal

behavior (what one says and does when hosting or visiting). For language learners and intercultural communicators, mastering these phrases is key to not just speaking correctly but also *acting appropriately* in context. For example, an English speaker learning Uzbek must realize that a polite host in Uzbek will insist multiple times – and they should perhaps learn to do the same or at least not be perplexed by it. Conversely, an Uzbek learning English should note that a single sincere offer carries weight and repeating it too fervently might make an English guest uncomfortable, as it's outside their expectation.

This comparative study contributes to the field of linguistic relativity in pragmatics by illustrating that even around a universal human activity (hospitality), languages develop different pragmatic conventions and phraseologies. It opens avenues for further research, such as quantitative corpus analyses of hospitality language usage, or ethnographic studies on how younger generations might be shifting these traditions (for instance, do globalized Uzbek youth still use these proverbs, or are they adopting a more international style of hosting?). Additionally, in translation studies, accurately conveying the *tone* of hospitality idioms poses challenges – translating Uzbek cordial expressions into English without losing warmth, or vice versa, requires sensitivity beyond literal meaning.

In summary, hospitality idioms in English and Uzbek encapsulate each culture's concept of what it means to be a gracious host and a welcome guest. Through linguopragmatic analysis, we see that English treats hospitality as a friendly, casual camaraderie, whereas Uzbek treats it as a deeply respectful, even sacrosanct, exchange. Both approaches achieve the fundamental goal of human hospitality – to make the stranger feel at home – but they do so with different linguistic flourishes and pragmatic moves. Understanding these differences enriches our appreciation of how language carries culture, and it reminds us that behind every idiom of welcome lies a worldview of warmth.

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